



Exodus 18

Exodus 17 Review

- The rock represents Jesus
- The rock was a foreshadow of Jesus's coming and life
- The rock being struck was a foreshadow of the crucifixion
- The rock and water flowing from it represented life flowing the work of the cross

Supporting Scriptures

- Psalm 62:1-2
- John 1:4
- John 7:37-39

Goals/Objectives

**Believers will learn
to/understand...**

Allocate	Concept of distributing
Delegate	Concept of entrusting
Trust	Concept of process
Community	Concept of being one for one cause

Reflection

What areas of your life do you need to allocate (time, rest, thoughts, etc)

What areas of your life do you need to delegate (tasks)

What areas of your life do you need to trust more?

Reflection

What areas of your life do you
need community?

Focal Scripture

Exodus 18: 1-12

JETHRO'S VISIT

Moses's father-in-law, Jethro, the priest of Midian, heard about everything that God had done for Moses and for God's people Israel when the Lord brought Israel out of Egypt. 2 Now Jethro, Moses's father-in-law, had taken in Zipporah, Moses's wife, after he had sent her back, 3 along with her two sons, one of whom was named Gershom (because Moses had said, "I have been a resident alien in a foreign land") 4 and the other Eliezer (because he had said, "The God of my father was my helper and rescued me from Pharaoh's sword"). 5 Moses's father-in-law, Jethro, along with Moses's wife and sons, came to him in the wilderness where he was camped at the mountain of God. 6 He sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons." 7 So Moses went out to meet his father-in-law, bowed down, and then kissed him. They asked each other how they had been and went into the tent. 8 Moses recounted to his father-in-law all that the Lord had done to Pharaoh and the Egyptians for Israel's sake, all the hardships that confronted them on the way, and how the

Lord rescued them. 9 Jethro rejoiced over all the good things the Lord had done for Israel when he rescued them from the power of the Egyptians. 10 “Blessed be the Lord,” Jethro exclaimed, “who rescued you from the power of Egypt and from the power of Pharaoh. He has rescued the people from under the power of Egypt! 11 Now I know that the Lord is greater than all gods, because he did wonders when the Egyptians acted arrogantly against Israel.” 12 Then Jethro, Moses’s father-in-law, brought a burnt offering and sacrifices to God, and Aaron came with all the elders of Israel to eat a meal with Moses’s father-in-law in God’s presence. -- Exodus 18:1-12 (CSB)

Concept of the Tent

- 7 So Moses went out to meet his father-in-law, bowed down, and then kissed him. They asked each other how they had been and went into the tent.

Lexical Summary

skénos: Tent, Tabernacle, Dwelling

Original Word: σκῆνος

Part of Speech: Noun, Neuter

Transliteration: skénos

Pronunciation: SKAY-nos

Phonetic Spelling: (skay'-nos)

KJV: tabernacle

NASB: tent

Word Origin: [from G4633 (σκηνή - tabernacle)]

1. a hut or temporary residence
2. (figuratively) the human body (as the abode of the spirit)

Strong's Exhaustive Concordance

tabernacle.

From [skene](#); a hut or temporary residence, i.e. (figuratively) the human body (as the abode of the spirit) -- tabernacle.

see GREEK [skene](#)

Questions:

1. What is the significance of the tent?

2. What happened in the tent?

3. What spiritual significance do you see with the tent?

Short Analysis

(Resource pulled from Biblehub.com)

The tent curtains hold significant importance in the biblical narrative, particularly in the context of the Tabernacle, which served as the dwelling place of God among the Israelites during their wilderness journey. These curtains were not merely functional but were imbued with deep symbolic and theological meaning.

Biblical Description and Construction

The instructions for the construction of the tent curtains are detailed in the Book of Exodus. According to [Exodus 26:1](#), "You are to construct the tabernacle itself with ten curtains of finely spun linen, with blue, purple, and scarlet yarn, with cherubim skillfully worked into them." These curtains were crafted with precision and artistry, reflecting the glory and holiness of God. The use of blue, purple, and scarlet yarns, along with the depiction of cherubim, signifies the heavenly and divine nature of the Tabernacle.

The curtains were made of fine linen, a material often associated with purity and righteousness in the Scriptures. The cherubim woven into the fabric symbolize the presence and protection of God, reminiscent of the cherubim that guarded the way to the Tree of Life in [Genesis 3:24](#).

Function and Arrangement

The tent curtains served multiple purposes. Primarily, they formed the walls and covering of the Tabernacle, creating a sacred space where the Israelites could encounter God. The curtains were arranged in layers, providing both a physical and spiritual barrier between the holy presence of God and the people. [Exodus 26:7-14](#) describes additional layers of curtains made from goat hair, ram skins dyed red, and fine leather, which provided protection and insulation.

The curtains also delineated the different sections within the Tabernacle, including the Holy Place and the Most Holy Place (Holy of Holies). The veil, a special curtain separating these two areas, is described in [Exodus 26:31-33](#): "You are to make a veil of blue, purple, and scarlet yarn, and finely spun linen, with cherubim skillfully worked into it. Hang it with gold hooks on four posts of acacia wood overlaid with gold, standing on four silver bases."

Theological Significance

The tent curtains symbolize the holiness and separateness of God, emphasizing the need for purity and reverence when approaching Him. The intricate design and costly materials reflect the value and beauty of God's dwelling place. The separation created by the curtains also highlights the barrier between a holy God and sinful humanity, a theme that runs throughout the Old Testament.

In the New Testament, the tearing of the veil in the Temple at the moment of Christ's death ([Matthew 27:51](#)) signifies the removal of this barrier, granting believers direct access to God through the atoning work of Jesus Christ. This event fulfills the symbolic role of the tent curtains, pointing to the ultimate reconciliation between God and humanity.

Cultural and Historical Context

The construction of the tent curtains, as part of the Tabernacle, reflects the nomadic lifestyle of the Israelites during their exodus from Egypt. The portability of the Tabernacle allowed the presence of God to move with His people, underscoring His guidance and provision throughout their journey.

The detailed craftsmanship and materials used in the curtains also indicate the Israelites' dedication to honoring God with their best resources, despite their transient circumstances. This dedication serves as a model for worship and devotion, emphasizing the importance of offering our best to God in all circumstances.

In summary, the tent curtains of the Tabernacle are rich in symbolism and significance, representing God's holiness, the separation between God and man, and the eventual reconciliation through Christ. They serve as a testament to the Israelites' commitment to worship and the divine presence that guided them through the wilderness.

1. What is the significance of the tent in this aspect?
2. What is the significance of the curtains?

Supporting Scriptures:

- Acts 18:1-4 (Paul the tentmaker himself)

13 The next day Moses sat down to judge the people, and they stood around Moses from morning until evening. 14 When Moses's father-in-law saw everything he was doing for them he asked, "What is this you're doing for the people? Why are you alone sitting as judge, while all the people stand around you from morning until evening? "

15 Moses replied to his father-in-law, "Because the people come to me to inquire of God. 16 Whenever they have a dispute, it comes to me, and I make a decision between one man and another. I teach them God's statutes and laws."

17 "What you're doing is not good," Moses's father-in-law said to him. 18 "You will certainly wear out both yourself and these people who are with you, because the task is too heavy for you. You can't do it alone. 19 Now listen to me; I will give you some advice, and God be with you. You be the one to represent the people before God and bring their cases to him. 20 Instruct them about the statutes and laws, and teach them the way to live and what they must do. 21 But you should select from all the people able men, God-fearing, trustworthy, and hating dishonest profit. Place them over the people as commanders of thousands, hundreds, fifties, and tens. 22 They should judge the people at all times. Then they can bring you every major case but judge every minor case themselves. In this way you will lighten your load, and they will bear it with you. 23 If you do this, and God so directs you, you will be able to endure, and also all these people will be able to go home satisfied."

24 Moses listened to his father-in-law and did everything he said. 25 So Moses chose able men from all Israel and made them leaders over the people as commanders of thousands, hundreds, fifties, and tens. 26 They judged the people at all times; they would bring the hard cases to Moses, but they would judge every minor case themselves.

27 Moses let his father-in-law go, and he journeyed to his own land. -- Exodus 18:13-27 (CSB)

Questions:

1. What does burnout look like in modern day?

2. What does burnout look like in the context of Moses?

3. What disciplines were birthed through the process of delegation, allocation, community, and trust?

Reflection Homework

1. What makes it challenging for you to trust?
2. What are things you may be unaware of? (Ask someone in your life who you really trust)
3. What are things you can delegate to others in your life?